38. That which is called renunciation know thou that as Yoga, O P^ndava; nor doth any one become a Yogi with the formative will unrenounced.—(vi. 2.)

39. Acts of sacrifice, gift and austerity should not be relinquished, but should be performed; sacrifice, gift, and also austerity are the purifiers of the intelligent.—(xviii. 5.)

40. But even these actions should be done, leaving aside attachment and fruit, O Partha; that is my certain and best belief.—(xviii. 6.)

41. Janaka and others indeed attained to perfection by action; then, having an eye to the protection of the masses also, thou shouldst perform action.—(iii. 20.)

42. Yogis, having abandoned attachment, perform action only by the body, by Manas, by Buddhi, and even by the Senses, for the purification of the self.-—(v. 11.)

43. Nor do actions affect Mb, nor is the fruit of actions desired by Me. He who thus knoweth Me is not bound by actions.—(iv. 14.)

44. Having thus known, our forefathers, ever seeking liberation, performed action; therefore do thou also perform action, as did our forefathers in the olden time.—(iv. 15.)

45* Thy business is with the action only, never with its fruit; so let not the fruit of action be thy motive, nor be thou to inaction attached.—(ii. 47.)

45. Having abandoned attachment to the fruit of action, always content, nowhere seeking refuge, he is not doing anything, although doing actions.—(iv. 20.)

46. Hoping fpr naught, his mind and self controlled^ having,abandoned all greed, performing action by the body

alone, he doth not commit sin.—(iv. *2*1.)

48. Content with whatsoever
heobtaineth without effort,
free from the pairs of opposites,
without -envy, balanced **in**
success and failure, though acting he is
not bound.—(iv- 22*)